



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

heads. Under "Affectionate Expressions" occur, among others, *Ζωή μου* "My life," and *Ἀκριβή μου ψυχή*, "My dear soul." Under "To Thank, Pay Compliments, and Testify Regards" are found *Σὺς ἀγαπῶ* and *τὸν ἀγαπῶ*, where, however, the verb has not the meaning it bears in the poem. Under the same head is listed *ταπεινότητος* δοῦλος, which Byron uses in signing one of the letters of May, 1810.

It would be interesting to know the provenance of this vade mecum of Byron's. He possessed a *τρίγλωσσον*, probably Greek-French-Italian, and had no modern Greek grammar in English. Whether compiled by himself or by his "Romaic master," Marmarotouni, the "Dialogues," while showing kinship to their fellows in all languages, are as a whole admirably fitted to his lordship's own use and custom.

It is quite possible that in these and similar "Dialogues" we are to find the store from which Byron was drawing the meager stock of words and phrases that gave him ability in the language "to order and discourse more than enough for a reasonable man."

The source of this refrain, then, seems not to have been the passage of Juvenal (ii. 6. 195), which was an after-thought rather than a suggestion. And I venture to believe that the verse had better been written *Ζωή μου σὲ ἀγαπῶ* and translated "My life, I love thee."

THOMAS MACARTNEY

TRANSYLVANIA COLLEGE

THE HOME OF SARAPIS

The vexed question of the origin of the Sarapis cult is left open by Cumont, *Les religions orientales dans le paganisme romain*, pp. 111-12. In the literature of the subject (cf. *op. cit.*, p. 335, n. 1, and C. F. Lehman-Haupt's article on "Sarapis" in the *Roscher Lexikon* [1910], and the references there cited) I have seen no mention made of an interesting anecdote of Diogenes, which may help the argument of those who derive Sarapis from Sinope.

Diogenes Laertius in the *Vitae Phil.* vi. 64 says of Diogenes the Cynic, *ψηφισαμένων Ἀθηναίων Ἀλέξανδρον Διόνυσον καμὲ ἔθη Σάραπιν ποιήσατε*. The connection of Alexander with Dionysus is of course due to the spread of the Dionysus cult in Macedon, (cf. Plutarch, *Alex.* c. 2), which was so marked that Dionysus has been called the "first Macedonian conqueror of Greece" (Dyer, *Gods in Greece*, p. 79). It will be remembered that the Bacchae was written for a Macedonian prince at a Macedonian court. The mother of Alexander, Olympias, was an especial votary of the god (Plut. *op. cit.*).

The Cynic Diogenes came from Sinope, but the words have no point unless Sarapis was at the time widely known as a Sinopean divinity.

MAX RADIN